M 2171

Group II

Barn

Thursday Sept. 28, 1972

MR. NYLAND: So we'll talk about Work tonight. I hope that when there--when we have a meeting like this, that you to some extent prepare for it.

It's very difficult to change over from outer life to inner life almost immediately. It is possible, but it does require a great deal of practice and a great deal of wish to do it. It's very much that when you're running, you stand still and you would like your breath to be normal - and it isn't. Your body has requirements and they establish that kind of momentum, but your feeling also has a momentum, and your mind keeps on plaguing you with thoughts. Only a tremendous shock can stop such activities - and to introduce a shock like that for yourself is practically impossible. As I said it can be produced. It's the realization all of a sudden that one could die; that the experience is such that when your heart is going, that it might stop; or that something else happens outside of you, like thunder which takes all of your attention away, and it is then as if time, at that time, stands still.

When time stands still for you and for every one of us, the activities of our personality are not fed for one moment. Because time is a current, and when it stands still it only gives you the present as an experience. It takes place in all three centers. The three centers are very important for a man when you see them in relationship to each other, all three being made up of matter. The only solidity

we know is really the body. And that we call material, in the sense of the word, really, as matter with which you are familiar. It is the only stability we really have. The three centers we compared with three different phases of existence, of which the solid matter simply is represented by the body, the feelings is represented by a certain form of liquidity, and the mind is very much like a vapor - gaseous. These are three phases which we know about in physics. They of course are all related because they can change from one into the other, but only by very special means. And as I said, the melting point of a solid going over into a liquid requires, at the time when it changes from one phase to the other, a standing still of the temperature. And the same is true that when a liquid goes over into a vapor, also at the boiling point of the liquid, the temperature stands still and is used for the conversion. The three phases of how the different solidity goes over into a liquidity and to--into a vaporized form are separated by these two points, or sometimes lines representing the melting point in which different molecules take on a different aspect in moving so that the molecules move much faster in a liquid than they do in a solid. And again, going over into a vapor, it is the same principle. They are different in different ways, as it were, these phases; sometimes we call them by different names of density. Also, they have properties which are different.

A liquid fills the form in which it is poured. A solid stays the same. But the liquid is still contained within the form. But when it is a vapor, it is not in a form anymore because it spreads all over - wherever it can go - and apparently it has no limits, no limitations. The body is solid so that we can rely on it. A liquid is of course, because of its liquidity, easier available as an emotion. Rather, an emotion is like a liquid: it can fill a form but it is free within that form to move ffom one place to another. With a vapor, which is our

intellect, the thoughts become sometimes very thin. And only special means of the concentrated effort of wanting to think can compress certain thought--thoughts by themselves into thought forms. They still remain abstract but they approach a certain concreteness when, from such a form in the mind, something is born which we call an experience. It is a concrete something in which the energy of the thought goes over into a totality which we call experience of ourselves and in which the other phases are helpful to determine what kind of experience it is. By itself the thoughts cannot do that. They need the other two phases, and in that way then a personality becomes much more complete.

But it's interesting to see that, in all three forms, life exists as a force. It's obvious of course for a body to see life expressed. With a feeling, you know it is there. You cannot really determine where it is; as I say, it is too liquid for that, although it sometimes can be contained in a more concentrated form of a form in which then it is, in that kind of concentration, more able to fulfill the function of a feeling. A feeling can be concentrated in the solar plexus. And emotion can be concentrated in one's heart. But in order to concentrate the vaper of our intellect, a great deal of vagueness has to disappear.in the pressure of certain circumstances which then, every once in a while, could make one thought more important than any other so that the other thoughts really do not have any particular value in comparison what that--with that what is most important.

When one goes over from outer life into inner life, these processes take place. And they must take place because there has to be a wish on the part of a person to see what his life is worth. And then, partly appreciating the forms of life in which they appear in three different directions, that then the greater the wish for a man is to enter into his inner life, is determined by the concentrated effort of all

three centers to become more condensed. And we have the greatest trouble with our mind. With the feeling it is not so difficult to go from feeling by deepening it by an intense effort, by a certain pressure which one exerts on oneself, so that then the liquidity becomes at times, even, solid, because it can become a firm conviction in one's heart. That we call intuition. But in order to condense the thoughts and to eliminate a great many of the ordinary rates of vibrations which take place whenever any kind of impression affects us, is a very difficult matter. And sometimes it's impossible to get rid of your thoughts when there are too many, or when there is no particular choice, and that each thought seems to have the right of existence and pushes the other one out of the way, and there is a conflict. And sometimes it leads to a continued bursting within, almost explosively, within one's mind not being able to select that what is most important.

When one wants to talk about Work, it is necessary to understand life in that sense, because you see we have life in these three different forms and we call that a human being. The fact that he is a human being is an indication that there is life in him; otherwise we call him a dead body. When we think about that: what is this life as a force within a man? In the first place, why does the form seem to grow? Is there a possibility of life being in different cells being divided and divided, multiplying, and life itself again being divided to become a little bit of life in each cell? Is it necessary to see that more life apparently is concentrated in an emotional state of oneself which, for the time being, may be expressed by means of the physical body, but nevertheless has its origin in a different part of oneself - we say simply then, solar plexus or heart. But there is a certain indication of emotional

energy different from ordinary matter which, in the rates of vibration - that is, the movements of the different molecules or sometimes even the cells themselves vibrating in relation to each other - creating because of that certain forms of radiation which either turn outside - that is, affect the outside world - or affect oneself within. And as far as the mind is concerned the same problem exists, but the difficulty is the selection of what is the most important thought and what would then represent the most important form of life within one's mind.

Last week we talked about three different kind of relationships: one is man towards himself as his 'I', giving that what is the reality of himself a certain place in regard to his own manifestations. The second one was the place of man in relation to mankind or to a nation; that is, a group of people with whom he associates. And the third is a relationship between man as he is and his God, and puts it immediately then on a basis of a universe in which there are different specks of dust representing the slugs which happen to live on this Earth.

All such things have to do with life being expressed in a certain way on this Earth. And as I say, the only solidity on this Earth is our body, because we have no solid forms as yet, either emotionally or intellectually. And the striving seems to be to make more solidity within one's heart and, ultimately, more solidity within the brain and one's intellect. And, at the same time, when that can take place, that what then still can grow, should grow out into a solid form of a Kesdjan body and a solid form of a Soul. Although when the three bodies are compared and when they are realised to be at different places of levels, as it were separated from each other by a certain - I call it a line, that is,

a threshold which one must go across in order to reach a sec. phase or a third phase - that then the degree of solidity becom more and more difficult to measure in the ordinary terms of--with which we are familiar, which is the solidity of the body. And that the density of the body is really not the same kind as the density of a Kesdjanian body. It is the same kind of principle but there is more room for expansion in the Kesdjanian body. And when one considers the question of the existence of a Soul, again the density of a Soul is much more what we call spiritual, or that what really doesn't seem to have any particular measure, and is not contained in any kind of a form that we know about, and could not even live in that what is the solidity with which we are familiar with our physical body only.

The forms of life that exist for a man all have to be considered from that standpoint of having a chance to be noticed in three different phases. And that the--the--the idea of Work on oneself is really that one becomes more and more solid, more and more strong within the growth of a body, when it comes to its full development - both Kesdjanian and Soul so that they then, as it were, can furnish the solidity of the totality of a man. When there is a solidity reached for all three, there is a--an equality between the three, because all of them then would have reached the fullest development which is possible for a man to reach even on Earth. And although we are familiar with the end of a physical body when it dies, we are not familiar as yet with the end of a Kesdjanian when it will die. And we are still a little bit surprised to have to assume that the continuation of a Soul body, when it starts to become more solidified although with greater--with less density, that also that should have a death. But the death of the Soul body means the combination

of the other two with it; and that the death represents quite definitely a new form of life which can start at the point where the Soul body has been fulfilled - that is, when the requirements for the growth of a Soul body have been fulfilled.

I talk now completely about forms of life, and whenever one takes the responsibility for life as we find ourselves on this Earth and as we think and feel about it, there is no further question about an aliveness of a man when he is active in all three centers; and particularly when he is able to move his body from one place to the other and when it is in sufficiently healthy condition to assert itself to be able to take care of the requirements for the maintenance of that body. It places this question of energy of life in a different light, because it is not only now that one has to take care of the life of the body, which is physical, and partly of a Kesdjanian, which we call our feeling, but that the requirement of the consideration of life for oneself is really that, somehow or other, since we find ourselves with life on this Earth, there must be an indication that life itself plays a tremendous part in the continuation of man as he is living and also in the potentialities which are available for him when certain parts of life, not as yet expressed, could become expressed.

The reason for the wish for expressing life is really the desire to maintain the condition of life as it is, regardless of the form it which--in which it happens to be. And that you might say is a--is a particular property of a man that he has knowledge of that kind. It is doubtful if an animal has it, or a plant, because a great deal of that form of life is connected with what they are, physically, and the way life then is expressed - mostly by chemical ex--ac--attractions of that what takes place in the form, also grow-

ing for both plants and animals - have no particular reason attached to it--attached to that form of life which could start to philosophize about it, and for which of course man uses his brain because he doesn't philosphize with his heart and he surely doesn't philosophize with the muscles of his body. In that sense the mind can be of extreme help because it can give a certain slant or an aspect of life which one usually forgets, simply by the assumption that life is only in the body and that we have to take care of it, and the rest then will automatically also take their proper place. It is true to some extent that that takes place in an unconscious state.

But when a mind starts to function a little abnormally, you might say, with the idea that there are potentialities in the mind which ought to be developed, then certain thoughts will appear regarding life and not only for the maintenance of life of physical body and the possibility of further growing out of this Kesdjanian from feeling to an emotional state and a totality then of an Kesdjanian body; but the mind itself, realizing that it only exists now for the maintenance of certain functions as a result of receiving impressions from the outside world, that then, besides that, there might be a certain duty on the part of the mind for which it was created. In general we say it ought to give light. And consciously talking about that, the function of the mind should really be nothing else but giving light for certain possible developments which first have to be attended to. As soon as the mind starts to assume more responsibility than ought to be given to it, and when it starts on its own to philosophize about life of itself as the mind represents, even if it goes over into descriptions of human beings, of how they behave, and if the mind is interested in the

functioning of a body, even that is legitimate as long as the mind does not forget that it has a different kind of a function to fulfill which it should fulfill; and when it doesn't the mind becomes one's enemy.

Now it is not easy to distinguish between an enemy and a friend when both are on the periphery. Sometimes they look very much alike. Sometimes you cannot distinguish even the form which they take because of certain words which are not entirely clear. And many times the mind keeps on wanting to think about the impossibility of solving certain problems, because the mind in itself has an idea that it is the acme of creation and, for that reason, nothing should be too much for a mind and that all problems should be solved by continuing to think or to have research done in certain directions. It is a great stupidity on the part of man to think that his mind will finally triumph, because he forgets that that what the mind is doing in that way is nothing else but a reshuffling of the cards of original thoughts which were, in the beginning, original, but gradually have worn off and have lost their particular flavor. And to introduce certain new concepts and new elements into the mind is objected to by the mind itself, because it becomes Hasnamussian. And in the second place, where will such originality of thought come from? They can come from one's heart. I've explained the other day that a heart is anxious for something to exist which can be of help. And the help which can be given to one's heart is really light on the path. Because the force is there within one's heart because man has a wish. And when the wish is deep enough then he wishes his inner life to develop, to develop its own potentiality, to become a full-grown Kesdjanian body; and for that it needs the help and guidance from a mind which is not within itself so self-satisfied that it has really no place for the heart.

When a mind starts to think about emotions, there is a possibility of being saved. As long as the mind continues to think within its own realm, it will stay there and it will die. It will reach certain heights, so-called, of the development of the brain - there is no doubt about that. But it does not mean that it is of ultimate use for a man. All it will do is to make life easier on this Earth. And the easier it is, the more a mind will fall asleep. So that really a mind trying to develop in an unconscious state furnishes its own tranquillizer in the thoughts with which it is occupied, and it becomes sometimes a little bit too top-heavy, even for an ordinary man. Sometimes I say that that what is the mind becomes too much and he cannot stand it, and sometimes even he gets crazy.

How to straighten the mind out is really the pr--the question. It is by the constancy of the feeling, wishing to have something which the feeling itself cannot define, that something is aroused in the mind, thinking then that perhaps it could be of different kind of use than only for itself. In that sense then, a mind loses its selfishness. And it is in that direction that one has to think about how can a mind start to function profitably for a person who wants to develop. A mind gives guidance for Work, and for a long time it is more than enough. It is then up to a person to apply whatever there is given as a little bit of a rule - the acquisition, I've said, of a dexterity of that what really should be learned, and should be learned then by experience only, like finger exercises or like the deepening of one's feeling. But for that you don't need a mind anymore, when it once has started going that what is dependent on it; and the mind then starts to trigger off an activity and then must withdraw.

When one wishes to consider Work and there is a desire, and there is really a wish to want to understand what a man is and what his life force represents, the mind itself will not be very helpful for that. The thoughts about it should even be stopped. One should not give it attention. One should not wish to continue with different ways of thinking about life. The fact that life exists is acknowledged by the mind, and then it must lose its further influence by giving over energy to that what can further develop. The rule is always 1-3-2. It starts with the body, with the realization of the limitations of one's own manifestations and the uncontrollability of what the body wants to do and can do and sometimes is doing, without doing any good to itself. The misuse of a great deal of energy by the body itself is really a loss. But what one wishes to develop is the desire, full-grown, in a relationship which is deep enough to touch one's essential essence. The problem is: where is the road towards that and how does one set about developing that first? Or sometimes, when it is developed, it is of course very easy to recognize it, but then many times it has no guidance, and at the same time the mind is not so stupid to--not to know that certain things are going on, and tries to introduce and interfere constantly with the development of one's emotions. Of course it is logical that the emotions will do that in the beginning, on its beginning, as it were, coming from ordinary feelings. And when the feelings start to include more forms of life besides one's own, the feelings become unselfish. And for that reason this emotional direction is known when it starts to include other forms, but it is not known which direction it should take, than only a very general one: to get away from the body, because also in the emotions there is a desire for a language for themselves, a language of an emotional kind which is no longer dependent

on a physical body.

But you see we don't learn that and we don't find really the right kind of words, but instead we find words trying to describe emotional states. And we want to put then in words what are feelings, and in that way we draw the mind in, into territory where it should not belong at all. And to put a stop to the mind at that place is extremely difficult because the emotional body, in its beginning - when, let's say, it is at SOL only of that second part of the octave - is so small and is just beginning, because of aspiration, almost I would say, to start to wake up, that it cannot as yet stand without the help of the mind. And the mind knows that because it then becomes dependent and wanting to join, almost as a form of symbiosis, of that what is life attaching to the life of the emotions and afterwards trying to take credit for it. In that sense a mind becomes extremely animostic because it is out for self-preservation. It is not including anymore something that consists--or exists outside of the mind to which it is willing to pay homage.

I say the question of selfishness enters into the mind and becomes widespread. And the solution is to let - into the mind - unselfishness come in; a wish in the first place to become unselfish regarding the possibility of the development of an emotion - that is as close home as it can get. It is not as yet the question of altruism, of wanting to take care of other people with their mind - that is, telling that one ought to, or following the inclinations of a thought which makes it worthwhile to care for others. All of that is completely, I would say, out of the question because it cannot be considered even as having value. It only has value for the mind itself, and since it has no warmth whatsoever, it has no value as an expression

even of affection.

The true way for development for a man is always the deepening of his feeling in an emotional state, in which it is included other forms of life and caring for them, and really the reality of the totality of the existence of life, which ends up in infinity as God, representing the total--total--totality of life as a whole. And the concepts that are related to it are not to be expressed in any particular form of words, than only perhaps at times with a sigh, indicating that it is practically impossible to find words for it. But we want to have some way of expressing it and, using still the body, reinforces the bondage which there is then between the mind and the body itself, by using words. And then, when the body is being used, the emotions have very little chance because they have become very small in comparison to the combination of the other two centers. How should one go about it? By the development of the emotions themselves, and not allowing any discussion in the mind about the emotions.

Whenever the thought comes up, whenever there is the wish for a description, whenever there is a wish for a philosophy, one should try not to let it be expressed. But it can only be expressed by something that starts to grow within one's emotional state. In the first place, the emotional state can be directed to the well-being of oneself, that one really wishes to be what one ought to be by being good to oneself, and wishing that what is the personality to function. It may even be expressed in doing the right thing for the body, provided it is a sincere wish on the part of the feeling that the body should be well-equipped. This is the way one learns because it is again the closest--the closest to one, to try to do that first, and to become in that sense selfish for oneself without taking anything away from anyone else. It's a rather short period because the wishes

of the body can easily be satisfied, and also the mind will prevent you from satisfying wishes, on the part of the body itself, which are not entirely correct. Because a mind has a function of being able to judge, at certain times, what is right for the maintenance of a body; and being impressed by the impressions which it has received in ordinary culture, there is a certain form of culture which is then given to a personality in the form of how he should live - certain rules that are promulgated for him, which includes certain behavior forms on the part of the body itself.

The process is a rather short one and it can run dry very soon. Then it has to be substituted, or something else has to be augmented to it, that is, added to it. It includes then other forms of life, to begin with: love for animals and love for plants. Those are very good for a man to be able to give time, energy, intention, affection for that what one wishes to have grow - sometimes for one's own embellishment to be able to say, look at the lovely plants I have; but nevertheless in the process of having to take care of it, it is very useful for a man to put himself under that kind of discipline. Living with animals is as good as living on the Earth with the soil itself. That is why farmers and such people who still till their own soil and have their own cattle - to take care of the cows, that they are milked on time, that it has not as yet deteriorated into the--into a money-making proposition - are sometimes extremely happy to be able to live on the land, and would like to be left by themselves and not be interfered with by a variety of different rules, politically or economically, or otherwise. (All right, Bill.) (TURN CASSETTE)

But obviously the difficulty starts when life is expressed in the form of another human being. A plant doesn't talk back, and an animal you can more or less get on your right side if you keep on

feeding it and being nice to it, if it is not too wild. But a human being starts to talk back and have his own ideas. And how can one then care for the life of someone else? By caring first that the surrounding is right for it to grow up, like for babies. But then the requirements to take care of that what is many times maybe your own child, and when it is a child of someone else, it is a form of life that has to be attended to at the right time, and not later, and not postponing; to do it when it is needed. And many times one doesn't want to do that because having a child is very nice but after a couple of years it may become a nuisance. That kind of sacrifice is the first thing to learn. What is my responsibility towards the life of someone else? Because if I start to understand that, I will start to understand my own life. And I will understand it better, instead of having to take care of it in order to beautify myself or to make a good appearance, because that's an ulterior motive. If I just take care of myself bedause I want to live and want to utilise what is me for the purpose of further growth, it's an entirely different thing compared to taking care of myself so that other people can admire me. And of course that is true in general.

But when I want to take care of a little child, it requires a great deal of sacrifice, and my life is sacrificed for the other. The accent is placed on a different form of life in order to avoid selfishness on my own part. And so from there on, all the way along the line, until a child grows up and does require different kind of attention. But then usually that what are children, they become friends, and on the friendship basis and the family and all of that, we have talked many times; but now one includes, gradually, professional life. Personal life as family and those who are near

and dear, one can understand it; but professionally - people one has dealings with - all of that becomes tremendously confused because it's not life anymore that is considered; it's the consideration of the expressions of life. And with that, that what I wish to express and what starts to take on a certain value for me, I will look for it in someone else to see if I can profit by it. And again my mind plays a selfish part in that possibility. For this one has to guard a great deal, because as one grows up and becomes a little bit more mature, one is liable to lose the desire for life in that sense, that one is willing to give and to continue to give in affection. And more and more what will come on the foreground is one's own selfishness, the satisfaction of certain whims of certain kind, or satisfactions of certain directions in which one feels one ought to go for other different purposes. And in general the question of self-love always will enter into that because one starts to think, and principally with one's mind, that one is entitled to something more than one really in reality is entitled to.

This period of giving affection for affection's sake, in order to be able to continue to live for oneself in the right way, is a very difficult problem. And for that reason one substitutes, with the mind, thinking then that the mind can give guidance, and using then with the mind a language which cannot be accepted by one's heart. The realization for oneself to be in equilibrium is for the heart itself to know that it is giving. And when it gives and still has what it has, it is right because the balance is not disturbed. But when it starts to give prematurely and then is lost, it is the wrong road. One becomes too soon too free to give away what, as yet, is not your own. So the problem of life then goes over: how can

I make this life my own? And how can I then give from it without doing damage to that what I have? You remember the parable in the Bible - how can there be still something left after the feeding of the multitude? That is a growing process within oneself. That is the division of one's life in the different cells of one's Kesdjanian body, so that then there will be an overflow, because of the existence of such a Kesdjanian body, wishing to live in affection and giving that what it can spare because the source, from which then life is fed, is not within oneself any longer.

The accent, as you know, for Kesdjanian and the SOL-LA-SI, is the introduction of that what are other forms of life, ultimately ending in the possibility of a relationship tow rds God and the universe. And it is from that kind of a source that life within oneself should be fed, so that then it can flow over and become a constancy of a force which never will run dry. The dedication which is needed and the devotion to a certain aim is of course of tremendous importance, because in filling then and in filling out the Kesdjanian body as it should become, is the only antidote to the direction which the mind would like to take. And feeding that what is emotionally correct will also include the non-feeding of that what is not correct for the development of the brain. This is the way to overcome this influence of the mind, which is pernicious but can be stopped by a wish to develop that what is for a man more important when he really wishes to live and understand his life.

There is no question about understanding of one's life - certainly not in the beginning and certainly not when he live-- is living in a body. The fact that he has a body which is walking

around means there is life. The question for himself is how much does he want to become responsible for it? And then when he has this desire for responsibility, don't fantasy about it further. Don't keep on talking about it, because there is nothing to talk about. Either I accept my life as it is, so we say, in the way it happens to be, in the way it is manifesting, accepting that what I am, that I am as life, and no more. Because I cannot go further. I've reached the end. When I now accept my life as it is, I have accepted a responsibility for it. That ends that particular problem. It is a question then of the acceptance of life first in one's emotional states. Having accepted life the way it is manifested in the physical body, the next step is the acceptance of myself as I am emotionally. And again I don't wish my mind to come in and explain to me why I should or should not. The mind has nothing to say at that point. It has to be made very clear that one should not continue to think about things which are useless.

I thought of this in listening to last Monday. It was one of the questions that did come up besides a few of the others. And my impression of last Monday was very good, because there was an-- an honesty and a very great simplicity. There was an aliveness. There was a reallgood exchange and a very definite wish to help, to see that someone who was willing to Work and trying to Work, that he could continue at least with a little bit. There usually is, in such affairs like Mondays, talking too much and overdoing it. There also is the difficulty that one becomes a little repetitious towards the end. But that depends on one's own development, to be able to draw from many sources and to give different kind of examples so that then it can become new, as it were - although the principle

remains the same - or to say the same principles--principle in a great variety of different words and concepts. But I'm not quarreling about that. I'm only considering how does one go home afterwards. How does one come to a meeting preparing, on the trip for instance, of what one would expect? There were many people from Warwick this last time - what did they expect? How were they when they came? Were they helpful? Were they giving off an atmosphere of wanting to create something that could be helpful for the answering of the questions? Were they free from negativity? How were they when they went home? Did they get something? Were they filled? Did it leave a certain mark? Did it have an impression on them? Were they, during the meeting, fed? Were they open to be fed and not critical? Were they willing to find their own life within themselves? And could they then use some of the things that had been talked about?

There is one thing you must remember? last week and the week before I talked about a few of the questions and the questioners and I said something about it, and I did not indicate who it was because that is not up to me. I only said the fourth question, the fifth question and so forth. It's up to the nucleus to translate to such people what I've said. It is not necessary for such people to listen to the tape because the tape is not for them. It is just a little section that I might have devoted to someone, where I had an opinion about whatever they asked or what the impression was that I received from such a question. And the nucleus should simply say, well Mr. Nyland said this and this about you - finished. It is not even your responsibility to explain it. Leave it to me. I have my ideas why I said it. So be very clear, if you want to refer to it, that you refer to it hundred percent. Otherwise, don't.

But I think, in general, you would enhance your own meetings on Monday if you could stop some of the nonsense that is still being talked about, and stop them at their roots - not even let a little plant grow up and try to get a couple of sprouts. It is not necessary to go into all kind of little bits of detail which have nothing to do with Work, when we consider that group a Work group. And that you must keep in mind. We do not talk about other things at that group. We talk about how can one use Work for one's ordinary life; to introduce it at certain times and come back with: 'this was my attempt of the application of the way I understand Work in my ordinary life. Please explain to me if I am on the right road or not.' I wished, I said it before, that those who ask questions put themselves in the shoes of a schoolboy, that they wish to know what is Work and then can Work; that they, in wishing to apply Work, have this difficulty and they want an answer. That of course is correct. But not allow them to talk about their own affairs. They can go and talk wherever they like, but not in that group. I feel that we gradually get somewhere with it and I think it requires still more attention to stick to one's last - you know, when you want to make shoes. When it is right for a person to help in teaching, that then he can demand that what he is saying ought to be received in the right way and used by them; and not to bring back the same thing - it's such a waste of time.

We don't have very much time to waste. The road to consciousness and conscience is a very long one and particularly at the present time, living in this kind of a world which happens now and where from left or right we see more and more examples of superficiality and hypocrisy, of lying head over heels, of criminal behavior

forms, of that what is to be bought simply for the sake of money. All the different things that we are under the influence of - sometimes I've called it Zilnotrage because it is a stinking kind of hydrochloric gas - chlorine maybe - or hydrochloric acid. It kills you; it kills your nerves; it kills all the different organs you have; it poisons you. When you sit too much listening to the radio, and when you have all kind of beautiful so-called stories on TV, and you feed your mind with it, and your time is wasted, you're very dumb. You're dumb as far as I'm concerned. You're very dumb that you think that you can ride two or three horses at the same time.

The Barn is one way of life. There is a requirement, for those who want to listen to Gurdjieff, to use--to use that what they listen to, to their understanding, to digest it as knowledge, and what would be the result for them if they apply it in the form of an understanding. Many things happen at this Barn. It is not that I am so aloof from it, because I do get a little bit more in my house there, and of course I'm not as much in contact with that what perhaps is taking place, but what I hear and what is being told here and there - and I don't want to say that it all is the truth - there is enough in it that every once in a while it stinks. For me it stinks. There are many things that you should not do any longer, that you should understand that you have a responsibility for your life energy, to spend it in the right way; that you must fight for it because, goddamn it, if you don't fight, you go under. Naturally you will. Where will the strength come to counteract the currents that exist at the present time? And the question of how to live on this Earth and how people do live on this Earth, and

what seems to be so much more important than your inner life. It's not that you have to become so sacred overnight that nobody can live with you any longer, but you certainly have to strike a balance. And you have to consider each time when some kind of a question comes up, should I or should I not? Can I or do I? Do I wish, and what is it that wishes it in me? Why should I give in to certain forms of selfishness which are not becoming to a man?

You have to learn to grow up in this Barn, otherwise this Barn will fall down and it'll be empty after a couple of years, after I die. Either you maintain it for the sake of your own life and you help others in doing it, or you simply die - and I've said many times, like a dog, because Gurdjieff used that phrase, you know, sometimes dirty dog. And it came from him and he spat it out of his mouth because he meant it. He knew. Why the hell did he call people, in the tales of Beelzebub, slugs? But that's the condition in which we are, and the better we see it--the sooner we see it the better it is for us, to know that something has to be done. For that reason we try to have meetings and talk about it. For that reason, I asked you when you come here, how do you come? What do you want? What do you expect? How can you have a soil in which you put some seeds when the soil is not sufficiently prepared? Do you think you can ride two or three horses at the same time? Why does it--why is it called the 'Only Way' in the Buddhist faith? Why is objectivity the only way out of subjectivity? And why is it that we all the time are living unconsciously in subjectivity? And if you want to get out of it, either you die or you Work on yourself.

It must be--gradually become clear to you what I really mean

and why I say it. And I say it for your sake. It's very important to understand that, that that kind of a thing should take place at a certain time within your life, and be done with all the nonsense that many times you spend your energy on. Why should you waste it? I do not know if you will be con--called to account for it. I've no idea what the angel Gabriel looks like or St. Peter at the gate of Heaven. I don't know anything about that. But I do know that there is a conscience, and I know that it sometimes knocks on your heart and said, what is the matter with your feeling? Why don't you open up to the possibilities which are given? Why don't you acknowledge the necessity of having to Work, or at least learn more understanding so that you can stand on your own feet; that you know definitely what you want to do; and that you could grow up to become a man, because you won't want to remain a child all the time.

There is a certain period in which you can squander a little bit of energy. That is all right but it's enough, you know. Get done with it. You don't have to eat candy all your life. That there are certain tendencies and certain desires, particularly on the part of your body - of course everybody knows that. But why the hell do you think it is given to you? To fall into that kind of a trap all the time? It's exactly for that reason that you have to learn how to become a man, in order to counteract certain things that seems to be a little desirable, but for the time being you say no. Then you know definitely that there is something taking place in you, and that will give you strength.

When I said 1-3-2, you are at the state one: you aim very high for the possibility of an intellectual body - a Soul - that really could be free. And you gather a little bit of knowledge in the form of an A-B-C or that what is necessary for the concept

of objectivity. And then you return again to number two, that is your phys--your emotional body, to see if that can actually start to develop and grow up and grow out to that what perhaps can touch God, in some way or other; where it is necessary and perhaps desirable for you, when it is really something that becomes for you an essential quality for your own life, that you then pray for that possibility of understanding to see what ought to be done and do it. Small things, in small ways, not always have the wisdom of all ages, but start and start each day with that what you can do, and knock yourself on the head once in a while when you have been dumb and stupid. How else will you ever be able to contain this kind of an attempt that we--that we try? Everybody knows it is difficult. Everybody will know that they fall down.

I can keep on reminding you. I can tell you here is almost the end of the month. What will you do with your activities and your reports? Will you be on time? Will you really, this time, be on time? Send me a little cassette if that is the easiest,or write a little report about the salient things - what has happened this month, into which month do I go now - October. And what do I expect? And where am I now? Would I like to repeat September the way I've done it? Would I like to get out of it, and don't go through November or even October, because I hate what I'm doing or I cannot do it. Or what kind of help do I need? Is there any help possible? How can I make that activity for which I am responsible really worthwhile? Those are the little questions I would like you to ask yourself before you send your little report. I would really love to hear it, almost you might say on a personal basis, for me to listen to, for me probably to try to help you if I can, or to know at least how you have spent your time and not hide it.

Why should you hide it? For whom? Either you belong or you don't.

The end of the month is like a family gathering. You come together in sending a little report about what have you been doing during this last month? And in what respect did you fail? And in what way now will you try to correct it? And what ideas do you have of hope? And where was that kind of a failure that you think is unavoidable? Try to do it if you can, I ask you. I ask you quite sincerely, to do it right, and to see if we can get somewhere. I say it many times that there are certain things that are responsibilities which I think you should already, by this time, know, that you must keep them as a promise. But still you don't - there are delinquencies left and right - you know it, you know it for yourself. Goddamn it, don't you have a conscience? What are you here for otherwise? To develop what? Do you wish to grow up? Then help yourself to grow up and do certain things in a certain way even if it is contrary to the grain, that you don't always like to do it. Do it for your own sake, in order to grow up.

And then I talk like this, and it sounds as if I'm angry. And I honestly--I tell you that I'm not angry, that I wish you to understand what is life really; what is the necessity of living your life, to be alive and to answer to certain questions you have and to sit and to find out; really to concentrate, and then Work. All the time try to Work. Why? In order to become free. In order to have a taste of an objective viewpoint. In order to be free from your own selfishness and to allow room for something else that also exists, that has a right of existence, and that you allow it in your life in order to fuse ultimately with the totality of that what is worthwhile, because you don't want to die. That is what I mean. And that is what I try to tell you as much as I can, all the

time. I know how your time is used up and how it is going, how quick, here is October - October, a difficult month ahead - a month with all kind of different events probably. And you have to face it, I know. But we will have to Work. Also before the winter, many things still have to be done. It's a good thing we didn't go on a trip - I don't know how we could have done what we should do and still have to do. But we can do it if we want to work together, if you understand that kind of solidity as a group. Then there will be fluidity of behavior. Then there will be a light on the path indicating a cloud which belongs to God and is lit up by Him because an aim is behind it. And when you look and you see and you want this aim to show, the cloud will disappear.

This is what I mean in living together in the right way: to understand each other and help each other, to see what you can do for someone else because he is your brother and sister - that is the phrase, you know. It's a little cliché. It is hackneyed - call it what you will. You don't live alone. You're here together. As long as you are here, I think you have to answer to certain requirements which are put on you, not because I say them but because your own conscience can agree with what is needed for the growth of a man. And as long as that could become clear for you, then I have nothing e se to say anymore. But when it is not clear as yet, I still have to say it to remind you, because my task would not be fulfilled if I didn't keep on telling you and telling you. I know how forgetful one is; logically, that is the nature of man - just to forget after a little while and not wish even to rake it up, being afraid even of having seen what was, and being satisfied that when it is covered up that one can be hypocritical in the assumption that it never really existed, and it just happened to

be. But, thank God, I don't have to spend any more time. I'm afraid it will come and plague you.

When you wish to become conscious and conscientious your past will come in front of you. You will have to understand why you have done what you have done and why you didn't do differently. And you will excuse it and you will understand it more and more, that perhaps you couldn't help it, but in that understanding you pay, because then you receive the responsibility of changing, to see then what you can do to make then a man out of yourself - above the line, that is your responsibility; below the line still remains the responsibility of Mother Nature. That was the necessity of putting you on this Earth, half-way. And then, simply to say, go to it, see what you can make of it. If you die, all right - someone else will take your place. But if you can understand why you are here and then wish to grow up, then maybe you become free from Mother Nature. And then, on your way to Heaven and looking back on the Earth and saying farewell to it, somewhere from the clouds, Mother Nature will say: God bless you. I hope you will understand the reason and the aim for your own existence, in timelessness.

We try to have an attempt. We try to make certain things worthwhile, more permanent, and durable. I do not know how much. I only know we wish, if we can; then if we can, we will. When we will, we will have a Being for the glory of God.

Goodnight.

END TAPE

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